/164 cont./

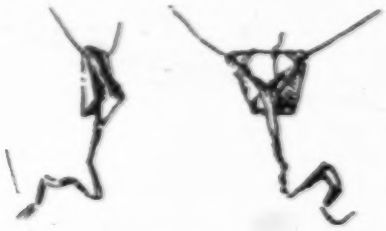
289 291 The triangular garment of the women, a folded piece of bark bast, supposedly from the schischá tree, has a base of four centimeters and a height of one to one and a half centimeters.

A girl about ten years old is still completely naked.

302 [304] The nasal septum of the men is not pierced; the beard hair, /165/ if a natural tendency for it is present, as well as all the hair (among the women, too) with the exception of the head hair, the eyebrows, and eyelashes, is carefully removed.

224 [622] Around 10:00 in the forenoon Clauss came with Antonio; a few men also arrived from hunting, among them the chief, an older gentleman with an anxiously serious official face and a 162 fat little belly. We count ten men, seven women, five boys, four girls.

291



Clothing of the Bakaïrí women.

372 Pauhaga showed us how they make fire. They take two long, thin sticks of the same dry wood; into one a notch is scraped; while one man now holds this in position on the ground with two small sticks, a second man twirls the other stick rapidly between both hands in the notch. The dust that is rubbed loose glimmers.

126 We did some bartering; I measured a few men. They patiently allowed it to be done.

157 These "wild" Bakaïrí are alert, teachable, and certainly very good-natured. They do not steal, although we are carrying [273] treasures with us. They have no intoxicating drink; they refuse [276] tobacco. On the second day, together with their wives, they visit 609 us in our camp -- the "docile ones" on the Rio-novo, on the other hand, preferred to sleep with those in the bush as long as we were in the aldea. On the first evening a savage drinks a medicine that I

/63 cont./

533 note)/: kuyšuhu kuyšuhuhũ -- kinũhayẽ kinuhayẽ (four times) --
539 kuyšuhu kuyšu.

Softly and rather muffled, solemnly slow, lingering a long time on the au.

The principal song that we were to sing together often was the following: yawĩ yawĩ nakũ -- novĩ ritõ hahẽ -- obõ hohũ, nikẽ wekẽ nikẽ, nikẽ wekẽ nikẽ, notũ arĩte nõhuhẽ, ohõhuhõ huhã, nikẽ wekẽ nikẽ, notũ arĩte õhohu, ohõhuhõ, etc.

Muffled and softly, but faster and faster with a stamped beat and a jerky emphasis that impels one to stride forward; the õhohu... is repeated until one is almost out of breath, and then one recovers on the more solemn: nõ tũ hã -- notũ arĩte nõhuhẽ nuhã hahũ -- notũ arĩte nõhuhẽ nuhã hahũ nõ tũ hã, nõ tũ hã -- õho hũ hu.

533 A greater contrast can scarcely be imagined than between a jolly students' drinking song and these songs whose rendition was scarcely to be called singing, but seemed merely intended to accompany the dancing march of the feet with suppressed tones. I
[123] sang, too, of course, running the risk of not giving the good people a generally valid idea of our music, since I have at my disposal only "my own melodies." I achieved a small moral success, but they were a little overwhelmed because of the unfamiliar noise connected with the volume of tone. Natural sounds, however, such as "rudirallala," my friend Paleko liked exceptionally well; he was passionately eager to learn them and bent double laughing when he could not follow quickly enough.

291 Feeling of modesty. In this narrative part I wish to avoid
[128] describing clothing and ornaments in detail and shall limit myself, as far as personal appearance is concerned, to the remark that both sexes went about unclothed, that the women, as may
● [289] be seen from Plate 5,[1] wore the "ulũri," a yellowish brown piece
[301] of bark-bast folded in a triangle and fastened to strings, and around their necks a string with pieces of shell, pieces of stalks, and seeds, that the men always wore a hip cord, with or without such ornaments, and frequently bast /64/ or cotton bands around

[1] [See P. 28 -- Analyst]

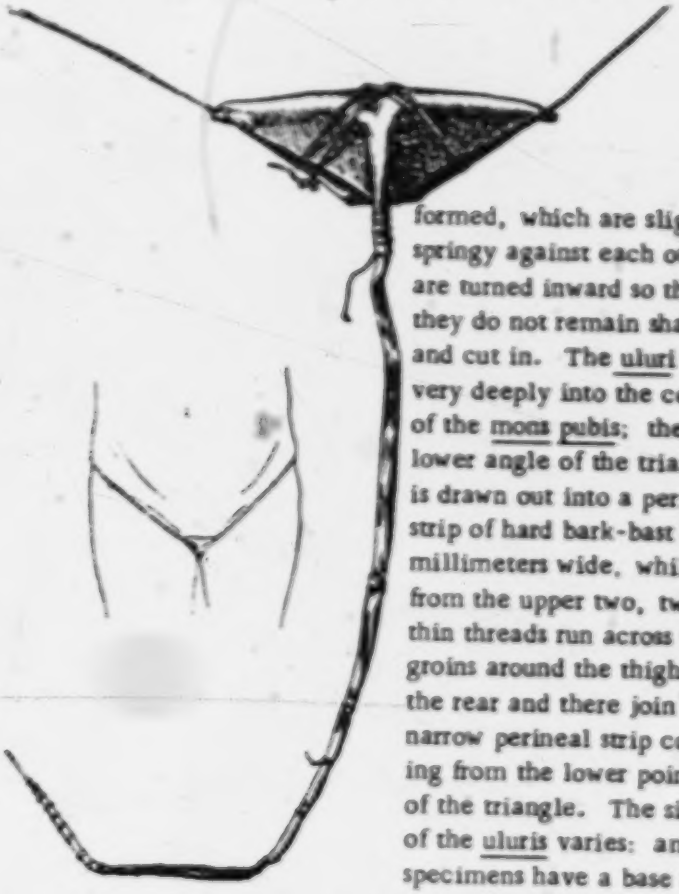
/65 cont./

124 say, an Arab, who would feel awkward about looking into the un-
83 veiled face of a European woman, or a Chinese, who would fall
[192] into the most anguished embarrassment if chance showed him her stockingless little foot. It is true, the subject that seems shocking to us gave the Bakaïrí, men and women, decided pleasure, and if a pedantic ponderer who wants to have modesty in our sense preserved at any price as the innate heritage of humanity would like to conclude from this increased measure of merriment that the bad conscience of a tribe that had sunk from a higher morality was stirring, I can only reply to him that their merry laughter was neither impudent nor did it give the impression of cloaking an inner embarrassment. On the other hand, it undoubtedly had a slightly erotic timbre, and, much as occasion and accompanying circumstances among true primitive peoples must differ, it altogether resembled the laughter that one hears at our spinning-party jokes, at games of forfeit, or other harmless entertainment in the intercourse between the two sexes. For from this same
[531] natural joy, as we shall see later, there resulted one of the most common ornaments in their painting, namely, the uluri of the women, represented on numerous implements as the original form of the triangle.

126 I wished to have the uluris made in larger quantities for the collection. Which aroused great merriment. Thus one afternoon there was lively tailoring. We were sitting behind Tumayaua's
[252] house, an old woman was baking beijús outside, pouring the flour
[524] on the pan, spreading it smooth, and /66/ skillfully tossing the
[283] finished flat-cake on a sieve, the children licked up püserego and
[289] played catch with feather-decorated maize balls, and four women and girls were twisting the threads out of palm fiber, folding the "little skirts" out of brownish-yellow leaves, and handing me the
126 neat work in quantity and in all sizes. The only thing that I must
291 add is that one woman was very baffled and looked about helplessly when I asked for an uluri that she was wearing. But no feeling of modesty related to the exposure had anything to do with this embarrassment; rather, what feeling of modesty was present should be called a physiological one, the existence of which I do not

/193 cont./

The women of the Karaiben /Carib/, the Nu-Aruak, and Tupí tribes of the Schingú /Xingu/ source region all wore the little triangular piece of rigid bark bast, which /194/ is most conveniently designated with its Bakaïrí name, "uluri." The uluris are made out of a square piece of rather hard, crumpled material folded diagonally; the edges of the two triangles thus



formed, which are slightly springy against each other, are turned inward so that they do not remain sharp and cut in. The uluri fits very deeply into the corner of the mons pubis; the lower angle of the triangle is drawn out into a perineal strip of hard bark-bast four millimeters wide, while, from the upper two, two thin threads run across the groins around the thighs to the rear and there join the narrow perineal strip coming from the lower point of the triangle. The size of the uluris varies: ample specimens have a base line

Fig. 18. Uluri (5/6-5/7 nat. size /as shown in the original illustration/.)

of seven centimeters, a height of three centimeters; most of them, especially for younger persons, are considerably smaller. They

/208 cont./

* 191 259 30 [411] [288] Feathers lend wings to the arrow, on whose shaft end two split halves of feathers are sewed opposite each other in spiral turns. Otherwise they seem to be used exclusively, but in great volume here, for ornaments, such as ear feathers, feather crowns, feather caps, feather arm bands, feather cloaks (among the Kamayurá), and in hundredfold decoration on small ornaments, where little colored bundles hung on hammocks, combs, gourd rattles, arrow throwers, masks, etc. The most magnificent ma- [325] terial was available, from the yellow, blue, red, and green of the arara, toucan, weaver birds, and parrots, from the beautiful stripes or speckles of the curassows, falcons, and owls, to the shimmering white of the herons and storks or the black of the urubu vulture. The big, broad, black-and-white striped flag [325] of the Harpyia destructor was magnificent.

* 171 [239] [412] [433] The spoils of hunting and fishing therefore offered an abundance of the most necessary things. In particular it furnished tools for cutting, scraping, polishing, piercing, boring, scratching, and digging. Agriculture assured the natives a sedentary existence and improved their economic condition, but they still remained fishermen and hunters, though to a lesser extent. They were hunters without dogs, fishermen without hooks, farmers without plow and spade. They afford us an excellent example [32] that teaches us how manifold the methods of work for the purpose of making a living could have been before the possession of any metal technique, an example that warns us about overestimating the importance of stone implements, which, of course are preserved the best and most plentifully for posterity, and about throwing indiscriminately into the great pot of the Stone Age everything that comes before the use of metal and, in comparison to the small span of time established for this, must embrace unimaginably long periods.

* 171 433 511 [229] If one judges culture according to the extent and thoroughness with which the surrounding nature is exploited by the human beings, then our natives certainly did not stand on a low level. They hunted and fished with arrow /209/ and bow; they fished with nets, catch-baskets, and weir-baskets; they had their fish